CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, JANUARY 3, 1823. No. 21

Religious.

From the Baltimore Unitarian Miscellany.

UNITARIAN CONTROVERSY IN KENTUCKY.

Much interest seems to have been awakened in the western country on the subject of free inquiry and rational views of religion. Respectable original works on these topics have been published in that quarter, preachers are becoming more numerous, and the demand for unitarian writings is daily increasing. Another symptom of awakened attention is the alarm of the orthodox, and this seldom fails to be a true index.

It is a subject of curious reflection to observe how closely all progress in religious knowledge is pursued by the outcries of orthodoxy. In this respect an obvious sympathy exists among Christians of a certain class throughout the world. Although in other things their creeds are as different as the shades of human thought and the objects of human desire, yet they all agree in shutting up at a certain point the avenues of religious knowledge, and sounding the alarm of heresy, if any one ventures to break through these prescribed barriers, and seek a better light and a fairer hope, It has been thus from the beginning. The Jews murdered the Saviour as a heretic, and a publisher of new doctrines. Paul was reviled, and mocked, and scourged, as a preacher of a strange faith, and a subverter of the established religion.—The apostles were persecuted for teaching new things, and many of them suffered martyrdom under the charge of heresy And we have no reason to doubt that the persecuting Jews and Gentiles felt themselves actuated in their attempts to suppress error by as holy a zeal and as pure a conscience as their modern imitators in the same undertaking. The former had as good a right to think themselves possessed of all knowledge as the latter.

The same spirit was manifested at the reformation. Any appearance of advancement in religious knowledge was considered as foreboding danger, and the thunders of the Holy See were ready to burst upon every one of them who should dare to wander from the path which the church had marked out. Luther, and all his associates, who thought it their duty to read the bible and trust their own understanding, were denounced as odious heretics, worthy of the pious maledictions of the church, and against whom the doors of heaven ought to be closed.

Modern orthodoxy walks in the same steps as the popery of that age, and with less excuse, because it has the advantage of a better light. The time indeed seems to have come, which was predicted by Erasmus. This great man wrote a book which went to show that true theology consists chiefly in goodness of heart and a pious disposition. Latomus violently attacked this sentiment, and insisted that there was no necessary analogy between a good divine and a good man. In writing to his friend the Bishop of Rochester on this subject, Erasmus observed that they would no doubt, some time make it appear that to be a good divine and to have common sense are very different things. *Non idem esse, theologum esse, et sapere.* Erasmus was a true prophet. The wisdom of modern orthodoxy has at length discovered that something more is wanting to make a good divine than purity of moral character, piety unfeigned, sincerity of motive, faith according to knowledge and conviction, love of truth, a conscience void of offence, respect for the reason and good sense of mankind, and a desire to preserve consistency in the attributes of God.—Common sense and reason are found to be fallacious guides in conducting men to a knowledge of religious truth, and it is no wonder that these should be discarded, when we consider what some Christians have put forth to the world as truths of the gospel

But it is not our present design to pursue this subject. We have been drawn to it by late occurrences in Kentucky, of which we are about to give a short account. Our readers will recollect that we have on several occasions alluded to the conversion and labours of Mr. Eastin. He has long resided as a preacher in the neighbourhood of Paris, Ky. Colonel Garrard, who was several years governor of the state, and who has lately died very much lamented, at an advanced age was one of his parishioners.* It accordingly became Mr. Eastin's melancholy duty to preach his funeral discourse. The following letter was written by a person accidentally present, and was soon after published in a religious periodical paper.

"A mixture of motives, about which I have nothing to say at present, induced me to ride two or three miles into the country, to attend the funeral sermon of a venerable old gentleman of this neighbourhood, lately deceased.—When I arrived at the place, I found an immense concourse of people collected. Shortly after I had taken my seat amidst the crowd, my attention was arrested by the appearance of an aged, serious, well looking man, trembling under the influence of a palsy, and a prodigious weight of years. My feelings were involuntarily enlisted in a moment, and my curiosity greatly excited. I asked a gentleman by my side, as this old man walked to the pulpit, if he were the preacher, and inquired after his name. He informed me that he was to preach the funeral sermon, and that his name was ———. I was well acquainted with his history in the churches of this country, and immediately set to prepare myself for the purpose of hearing an *Arian minister.*

"I have already informed you that I was sensibly struck with his aged, trembling, and every way venerable appearance. He rose, published a hymn, sung, and then prayed. All was most appropriate and striking. In his prayer he descanted in a most eloquent and feeling manner upon the majesty, beneficence, and compassion of God; introduced his audience to the divine throne in a devout and adoring attitude; spoke most impressively of the wants and spiritual necessities of the audience, and with great solicitude invoked the blessing of heaven on each one of us; prayed for special aid in preaching; implored the blessing of the 'God of the widow and fatherless upon the relatives of the deceased, and concluded in the usual form. He then read his text, and with great firmness and solemnity proceeded to its exposition; and the subject being death, he gave us one of the best moral discourses I had ever heard. He is an old man of fine intellect, and very superior parts as a pulpit man, making some allowance for the misgivings of age and a decayed memory. He appears remarkably well acquainted with the letter and general analogy of the bible.

"While thus situated, and attending to the sermon, I could not but reflect what a pity, what a matter of deep and lasting regret, that such a man should be heterodox in his views of the Saviour; that he should consider him not divine, and speak of instruction as the only object of his coming into the world. It occurred to me, if *religious advice*, if a *moral lesson*, in reference to futurity, can so affect this audience, and move the multitude surrounding me, what would not the effect be, were this man upon the plan of the Bible, and in *truly apostolic* style, to 'preach Jesus Christ and him crucified.'

"You must know, when I learned the preacher's name, knowing him to be an Arian of the low order, and perhaps latterly an Unitarian, I was strongly prejudiced, but all prejudices against the man were removed as soon as I heard him open his mouth. He has every trait, every lineament, every appearance about him of a perfectly candid man, and honest in his views. His morals, for nearly half a century, I am informed by those who have known him long, and know him well, have been altogether irreproachable. All he wants, and this he has wanted for twenty years, is a correct apprehension of the grand and distinguishing peculiarities of the gospel scheme, as revealed in the Holy Scriptures; and surely this is a sad deficiency. Not duly to appreciate the personal glory and redeeming blood of the Son of God, is one of the most fatal errors into which the sinners of our race can fall, and fearfully pregnant with disaster and mischief to the souls of men.

"But to return to my preacher, you will permit me to assure you that I could not refrain from tears, while reflecting anxiously upon what he is, and reluctantly contrasting him in his present situation with what he might be.—May he yet experience what the writer glories in more than 'aught heaven has beside to give,' an interest in the covenant of redemption through Jesus Christ."

This letter is written in a tone of candour, and was evidently dictated by liberal and generous feelings, although the writer acknowledges himself to have been under the influence of prejudice. He yields to the impressions of truth, and seems only to wonder that there should be so much to commend in one whose religious opinions differ so widely from his own. He innocently expresses his amazement that an Unitarian should preach a good sermon or be a good man.

This letter is followed, first, by some remarks upon it of an extremely illiberal nature, by the editor of the paper in which it was published, and then by a letter to the editor, which the illiberality of the remarks had called forth from the Rev. Mr. Eastin.—The publication of these we must defer, for want of room, till our next.

* An obituary notice of Gov. Garrard may be seen in the Unitarian Miscellany No. XXI. p. 206. He was one of the first in his vicinity who embraced Unitarianism, a man of high order of intellect, great excellence of character, and universally esteemed.

MORAL TENDENCY OF METHODISM.

(Continued from page 73.)

All the minute varieties which distinguish this class of religionists, [the Evangelicals and Calvinists] may perhaps be traced to, and summed up under the three following heads:

1st. The doctrine which teaches that certain opinions concerning the spiritual essence of our Lord's Person, and concerning the influence of his Atonement, are *necessary to salvation.*

2d. The doctrine which represents it as meritorious to entertain the most contemptible opinion of human nature, and teaches that all men, whatever dispositions to virtue they may have from natural constitution, or whatever moral habits they may have acquired by education, are still under the indispensable obligation of undergoing some extraordinary change;—which, although it may be imperceptible to others, *must be sensible* to themselves; and which consists in certain inward effects wrought by the power of the Holy Ghost, but which cannot be described, so as to let a person who is a stranger to it have any distinct conception of its meaning.

3d. The doctrine which teaches that the divine favour and spiritual influences are all conveyed through certain ordinances, which ought, therefore, to be strictly attended to, and in the exercise of which as much time ought to be spent as possible, consistently with the necessary employments of civil life; and, particularly, that we ought to seclude ourselves, as far as it is in our power, from all company and recreations that are not visibly connected with religion.

The above doctrines, and the particulars included under them, are dignified and announced by the Evangelicals under the title of *the peculiar doctrines of the gospel;* and certain it is they have stamped a *peculiar* character on all their adherents, whether they belong to the school of Luther and Calvin, Whitfield and Wesley, or Ralph and Ebenezer Erskine. We shall endeavour to analyse this character, and trace its formation to principles of which they boast. In doing this, there are two things which merit a separate consideration.

1st. The general effect produced on the character of the Methodists, by confining their ideas of Christianity principally to the abovementioned articles.

The influence which the first doctrine has on the morals of the Calvinists, is chiefly visible in their devotions. It turns away the attention of the worshipper from the contemplation of the moral and intellectual character of the Deity and of our Saviour, and from the consideration of those paternal and friendly relations in which they stand connected with us, as the authors of our being, our improvement, and our happiness; while it fixes the mind upon certain abstruse and metaphysical notions about the essence of the Divine Persons, and their modes of existence. It changes the idea of piety from a natural and ingenuous sentiment of gratitude and esteem, to an artificial mystery, and a puzzling and subtle set of opinions about the most abstruse subjects in the world. It vilifies the character of our Lord, by representing him as being more flattered by a pompous recapitulation of his pedigree and titles, than by a sincere attachment to, and veneration for, that individual character and virtue which he displayed during his abode in our world.

It is not necessary for us, in taxing the Evangelicals with this false kind of devotion, to say, whether the particular abstract opinions which they entertain on these subjects be either right or wrong. It is the circumstance of their laying so much stress on them as the *essentials* of Christianity, and of substituting them in the place of true and natural devotion, that forms the matter of their offence. If they would be content to view them merely as matters of critical and metaphysical speculation, there would be no reason for finding fault; but when they set them in the very front of the Christian virtues; when they drill their thoughts on these matters with the exactness of orthodox discipline, and represent such *exercise* as being in the highest degree grateful to the Divine Being; when they claim a peculiar interest in the favour of God for such *services*, and despise all who are ignorant of, or awkward at, this spiritual discipline; this is intolerable, and ought to be treated like what it really is, a distorted and immoral direction of the religious principle.

It would hardly be needful, in speaking to you, to *prove* that the Methodists are guilty of this fantastic worship, as you are well enough disposed already to give credit to the charge of any sin which may be alleged against them; but, as I am anxious to do them all manner of justice, I will produce some documents to prove that I have not exceeded the truth. In the larger collection of Hymns used by the Wesleyan Methodists, you will find a great many of them, particularly under the head of Believers Rejoicing, which contain no other sentiment than that which is expressed in the following extracts:

A thousand oracles divine
Their common beams unite,
That sinners may with angels join,
To worship God *aright*,
To praise a *Trinity* ador'd
By all the hosts above;
And *One* thrice happy God and Lord
Through endless ages love.

* * * *

One inexplicably Three,
One in simplest unity.

* * * *

A trinity in unity
My soul shall then adore.

* * * *

Come then, divine Interpreter,
The Scriptures to our hearts apply;
And taught by thee we God *revere*,
Him in Three Persons magnify,
In each the *triune* God adore,
Who was and is for evermore.

* * * *

Father, Son, and Holy Ghost,
One in Three, and Three in One, &c.

What sentiments of rational veneration and love can be raised in the breast by ringing all these changes of One in Three and Three in One? If the moral and intellectual character of the Divine Persons, especially as exhibited in those actions and plans of Providence which are more immediately interesting to us, are not the great and commanding theme of attention in our devotions, it matters very little what idea we form to ourselves of the divine essence. There would be just as much piety in adoring the properties of a circle or a triangle, as the abstract notion of One in Three, and Three in One

No doubt, the Calvinists will deny that they confine their piety entirely to these abstract opinions, and they may quote other passages of their hymns to prove it. But they cannot deny that there are other persons, not belonging to their sect, who have a high veneration for the wisdom and beneficence of the Deity, and for the consummate virtue, the excellent principles, the divine mission, and mediatorial dignity of Jesus Christ; and yet they refuse such persons the title of true Christians. At the same time, they readily give the hand of fellowship to others, who believe in their metaphysical creed, but who show no evidence (for *mere* decency of life and formality of manners is none); I say, who show no evidence that they either possess themselves, or are able to value in others, that moral grandeur and intellectual dignity which give the Divine Persons the best claim to our reverence.

This fact is sufficient to overturn all their professions, and show us plainly what is the God they worship. They bow not before the majesty of moral character and intellectual might, but to the mysteries of metaphysical essences. They conceive that *their God* has been anxious above all things to instruct them in the mysteries of his essence, and hence they try to please him by quibbling about it.

This metaphysical discipline of the thoughts, therefore, forms a distinctive mark of the sect, and is an article of *prime* importance in their conceptions of devotion.

From Robert Robinson's Sermons.

THE CHRISTIAN RELIGION EASY TO BE UNDERSTOOD.

Continued from p. 78.

When I said all of you might understand Christianity, I meant that there was nothing in Christianity which might not be understood if it were properly attended to, and nothing in the natural condition of any individual (I do not say his moral state) to prevent his attending to it. There is no capacity so mean, no creature so forlorn, as to be beyond the reach of the benefits conferred upon men by Jesus Christ. You are a babe: in his gospel there is *milk for babes;* truths adapted to nourish and cherish a little feeble mind. You are poor: *the poor have the gospel preached to them;* the glad tidings of a Redeemer, and all his benefits. You are unlearned; but the *highway of holiness* is so plain, that *a wayfaring man, though a fool, shall not err therein.* You are so bashful, and so unused to company, that you are necessarily deprived of the pleasure of the company and conversation of good men: but you have better company than that of good men; and you, you poor shepherd, you will behold the *heavens, the work of the fingers of your God;* you will *consider the moon and the stars,* and the Saviour and the heaven *which he hath ordained,* till you cry out, *What is man, that thou art mindful of him, and the son of man that thou visitest him?* And upon these subjects *the tongue of the stammerer shall be ready to speak eloquently!* The Christian religion enlarges and ennobles the mind, purifies and refines the heart, and adorns the life; and a Christian labourer, exercising his own understanding, is a more beautiful sight than an unjust judge in all the pomp of his office.

Let us finish, by remarking the reasons that should induce you to apply to religious knowledge. There are reasons in God,—reasons in the Christian religion—reasons in the world—and reasons in yourselves; and if all these reasons be not sufficient to prevail with you to love and serve God, reason will require but one thing more, that is, *your everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall be revealed from heaven, with his mighty angels, in flaming fire, to punish them that know not God, and that obey not the gospel of our Lord Jesus Christ.*

Do not think I mean to frighten you. Fear is one of the lowest passions; and though *the fear of the Lord* is in some men *the beginning of wisdom,* yet it is not the whole of it. Consider God. Is there nothing in him to engage you to esteem him? Can your mind be so drenched in sin as to dislike a being of perfect wisdom, justice, goodness, and power? Hath he no right over you by creating and preserving you? Is there nothing in all the tender compassion of the gospel worth your regard? His promises, are they not worthy your desires? His threatnings, is there nothing in them that you ought to fear? God is the chief example, and the first reason of holiness. if we wish to please him, it must be by making him, the sovereign beauty, the first cause of all things, the

chief object of our esteem; and if we esteem him, we must take pleasure in every thing that represents him. If the glorious perfections of God *shine in the face of Jesus Christ*, we shall reverence Jesus Christ. If the Scripture be a picture, so to speak, of this parent, whose face none of his children can see in this life, we shall study the Holy Scriptures. If *the heavens declare his glory*, if *the earth be full of his praise*, we shall see God in every thing, and in every thing shall discover a reason for obeying him. O, how full of preachers is this well-adjusted world! The twittering of a sparrow, the chirping of a grasshopper, the music of a May morning, and the whistling of winter winds, *speech that sheweth knowledge to the end of the world*, would sound in the ears of man, *make the simple wise*, and compel him to say, *The statutes of the Lord are right*, and *more to be desired than much fine gold; sweeter also than honey, or the honey-comb.*

Lord Bacon's definition of a Trinitarian's Creed.

"He believes three to be one, and one to be three; a father not to be older than his son; a son to be equal with his father; and one proceeding from both; he believes three persons in one nature, and two natures in one person.

"He believes a virgin to be the mother of a son; and that very son of hers, to be her Maker. He believes *him* to have been shut up, in a narrow room, whom heaven and earth could not contain. He believes *him* to have been born in time, who was and is from everlasting. He believes *him* to have been a weak child, and carried in arms, who is the Almighty; and *him* once to have died, who only has life and immortality IN HIMSELF.

Bacon's Works, 4to. vol. 3, page 129.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JANUARY 3, 1823.

A much esteemed correspondent has sent us a little manual, published at Portsmouth, (N. H.) entitled *The Christian Register and Almanack for* 1823. It appears to have been published for the benefit of a sect called the *Christian Society*, and it contains a short history of this denomination, and a list of its churches and preachers in the United States.

We very much regret that we are not permitted to publish the short but valuable letter which accompanied this pamphlet. We shall venture, however, to make use of some facts stated in it, which are not mentioned in the account given of the sect. Our correspondent, in speaking of this new sect, alludes to a doubt which was some time ago expressed in the Christian Disciple, whether there were any Unitarian Baptists in the United States, as a distinct sect. He thinks that had the writer been acquainted with the *Christian Society*, he would not have entertained a doubt. It appears from the pamphlet, as well as from the letter which is before us, that the religious opinions of the members of this Society are essentially Unitarian. Their views of the person of Jesus Christ, the objects of his mission, of the nature of man, and the nature of church government, very nearly accord with ours.

The following account of the origin of this sect is from the little book already mentioned.

About the year 1803, some preachers thinking that greater liberty might be enjoyed, and realizing that greater light would be manifested when the mental sight should be prepared to receive it, were anxious to obtain that which was to them so desirable; accordingly they endeavoured to divest themselves of that sectarian spirit, which had grown to such an unwarrantable height, and to look over the empire of the king of saints, without the scales of intolerance or persecution to intercept the sight, and view with pleasure any advancement of the Redeemer's cause; considering that Christians were one, that there should be but one common interest among them, and that they should love one another with a pure heart fervently; to this end, knowing that the *name* of Christ should endure forever, and that it would ultimately overcome all others, they unhesitatingly adopted his name, as did the disciples at Antioch, when they were first called CHRISTIANS. To this name they adhered to the exclusion of every other name.

This good beginning has finally increased till it has spread in various directions through the United States.

The first church of this order was gathered in Portsmouth, (N. H.) in March, 1803, and consisted of twenty-two members, which number increased to upwards of an hundred before the expiration of a year, and exceeded two hundred in two years and a half.—Churches of this sect were soon gathered in various other places. The first was at Nantasket, in 1804.—Afterwards they were formed in Bradford and Haverhill, in Essex, Hampton, (N. H.) Dartmouth, New-Bedford, Taunton, Boston, Salem, and in various other places in Massachusetts, New-Hampshire, and Vermont. In the state of New-York also many churches were soon formed, and we are told that there are now upwards of fifty ordained and unordained preachers of this denomination, travelling through that state and preaching with great success. In 1819, the different churches of this sect were more particularly organized as one body by the formation of associations or conferences of the different churches in different parts of the country. By these conferences, agents are chosen to meet annually in general conference, to consult on measures for the good of the whole Society. We understand that there are now one hundred and seventy-four churches of this denomination in the United States, which have all sprung up within twenty years.

We are informed that the commencement of some of these churches was attended with considerable fanaticism, but that their conduct is now generally unexceptionable, and that they are regular, moral and unobtrusive in their deportment. Their greatest fault is one that they have in common with the Methodists, and some other sects, similarly situated, viz. a dislike to a learned and settled ministry.

We have observed respecting the creed of this class of Christians, that it is essentially Unitarian. In confirmation of this, we give the following extract from the Address of the General Conference held at Windham, (Con.) 1820. This extract is published in the little manual of which we have spoken, professedly for the purpose of giving some idea of the Society.

"We believe, that the primitive disciples of Christ were first called *Christians* at Antioch; that it is a worthy name, and that it was given by him before whom Paul bowed, of whom the whole family in heaven and earth is named: influenced by a firm persuasion, that the disciples of Christ rejected the name of Galileans and Nazareens, for the reception of that of Christians, and that this appellation having been lost amidst the party names that arose in succeeding years, that it is our duty to revive it as an appropriate name for a company of believers, and therefore we wish to be known by no other name than that of Christians, or those scriptural names by which the followers of Christ were called anciently.

* * * * *

"With regard to church government, we believe it rests upon the shoulders of Him who is able to bear it; who is the great Shepherd and Bishop of souls, and that every effort of man to lord it over God's heritage, is a violence done to the great head of the Church. And while we regard each member as upon an equality in the Church, we also consider each Church as a disdinct assembly, capable of regulating its own temporal afairs, and as to the manner, there are things left by our wise Head to the policy of the age in which they may live, and that if a company of believers agree to adopt rules for the regulating their own society affairs, that they ought to be left to the free enjoyment of such rights, and that if Churches agree to meet by chosen messengers to confer with each other in matters in which all are equally interested, that they, as a distinct body, may enter into such regulations as their wisdom may direct for the convenience of themselves; this, however, not extending to others.

"With regard to our faith, although we have been repeatedly charged with heresy, yet we are ready to confess, that after the way which some call heresy, so worship we the God of our fathers, believing all things that are written in the law and the prophets and the new Testament, and reject, unhesitatingly, those appellations intended to designate doctrines, which are not found in the scriptures, and are satisfied in expressing our faith in scripture language, and believe with the apostle Paul, that though there be that are called Gods, whether in heaven or in earth, as there be Gods many, and Lords many, *yet unto us there is but one God, the Father, of whom are all things, and we of him, and one Lord Jesus Christ, by whom are all things, and we by him.*

"We believe that Christ came not to do his own will, but the will of his Father who sent him, and that God so loved the world, that he gave his only begotten Son to die, that whosoever believeth on him should not perish, but have everlasting life, and that, therefore, he has become the author of eternal salvation to every one that believeth, and that he is able to save to the uttermost, all that come unto God through him.

The above statements, are followed, in the Address, by others expressive of their views of some of the minor articles of the christian faith.

That our position is correct, respecting the Unitarianism of this class of christians, is further confirmed by a statement which our correspondent informs us was some time since made to him by Joseph Y. Burgin, Esq. of Portsmonth, a highly respectable and intelligent gentleman belonging to that sect, but now deceased. Our correspondent states, that this gentleman expressed to him the great pleasure he had received from the publication of the sermon at the ordination of Mr. Sparks, by Dr. Channing;—a book which he said expressed accurately the opinions entertained by himself, and the brethren of his church—one which he had long wanted, and one to which he might refer others as a manual of their faith. On being questioned whether they were all Unitarians, he replied, that there might possibly be some Trinitarians among them, but he was ignorant of there being any such among the members of their church.

We have been much gratified, and we think it must be highly gratifying to our readers, to learn, that amongst the new sects, or divisions, of Christians that are springing up amongst us, there is one large and increasing sect, whose religious views are so unexceptionable, and so nearly in accordance with the scriptures. We highly approve of that resolution which the leaders of this sect have formed of being known by no party name. They have chosen to be designated by the primitive and truly apostolic name of "Christians." May they, by their temper and conduct, ever show that they are animated by the spirit of the great Master of Christians. And may other sects learn from their example, the beauty and excellence of enlarged and generous views of the christian system, and be led thereby into the same habits of free and independent inquiry and mutual conciliation.

In looking over the list of the preachers of this sect, we perceive among them the name of Mr. Millard, the author of a little work with which many of our readers are acquainted, entitled "The True Messiah Exalted." In the very respectable attainments of the author of this pamphlet, we have good reason to hope that whatever opposition some individuals of this order may show to a learned and settled ministry, their ministers will nevertheless be continually rising and improving in their qualifications and respectability.

FOR THE CHRISTIAN REGISTER.

MR. REED—In a work entitled the "Apostolic Fathers," with which many of our readers may not be conversant, there are a number of epistles of an apocryphal character, among which, the one of St. Clement to the Corinthians, is entitled to our veneration and respect for the two following reasons:—the honourable mention the apostle Paul makes of its author, in Phil. iv. 3—and its purity and elevation, both of style and sentiment, bearing a greater proximity to those apostolic writings, which are admitted into the sacred canon, than any other of those epistles ascribed to the christian fathers. This epistle lay hid from the world a number of centuries, being at length discovered in the following singular manner.—In the age of Charles first, of England, Cyril, Patriarch of Alexandria, removed to Constantinople, taking with him a large collection of books, among which was a very ancient manuscript copy of the Septuagint, and of the Greek Testament, written about four hundred years after Christ. This he sent as a present to the king, by his majesty's ambassador. These valuable manuscripts being thus introduced into England, and deposited in the royal library at St. James', the librarian discovered this epistle, with part of another, at the end of the New Testament. It was then, by order of the king, published for the benefit of the world, but, it appears, that copies of these venerable remains of primitive christianity have been sparingly circulated, and are now rarely to be met with.

Though this epistle may not be looked upon as inspiration, still it ought to be high in our estimation, and the early christians giving it a place beside the writings of the apostles, is a proof that it was high in their estimation. We should think no one could read it, without rising from the perusal wiser and better, for it contains many things profitable for reproof and instruction in righteousness, conferring the great and essential duties of christianity, by appropriate recurrences to the examples of those pious worthies, whose characters adorn the pages of scripture.

It appears from this, as well as from Paul's epistle to the same church, that the Corinthians were rather sceptical in regard to the doctrine of the resurrection; the venerable bishop, therefore, endeavours to show them by arguments drawn from familiar events, that it is not an incredible thing that God should raise the dead. "Let us consider, beloved, the resurrection that is continually before our eyes.—Day and night manifest a resurrection to us:—the night lies down and the day arises; again, the day departs and the night comes on." He does, also, after the manner of the apostle, adduce arguments in favour of this doctrine from the well known process of vegetation.

The author of this epistle speaks of Jesus Christ in language which harmonizes with the general current of the New Testament: that he came from God, and was delegated by the Father to proclaim the joyful news of salvation to men. His views on this point are clearly expressed in language like this: "The apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God; Christ was, therefore, sent by God, and the apostles by Christ. So both were orderly sent according to the will of God." This language corresponds with the testimony which our Saviour bears of himself in his sacerdotal prayer, John xvii. 18. "As thou [Father] has sent me into the world, even so have I sent them [apostles] into the world;" or, as Campbell translates it—"As thou hast made me thy apostle to the world, I have made them my apostles to the world."—This language is also in accordance with what the apostle to the Hebrews says, chap. iii. 1—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." And the doxology with which this epistle is closed, is truly apostolic. "The grace of our Lord Jesus Christ be with you, and with all, that are any where called by God through him: to whom be honour, and glory, and might, and majesty, and eternal dominion, by Christ Jesus, from everlasting to everlasting." Here is no ascription of praise to a Triune God, it is not probable that this notion, which so tinctured christianity in after ages, had then gained an existence in the world, at least, this orthodox father has not given us any specimen, or proof of it.

Although, as it has already been observed, we are not to look on this epistle as inspiration, yet it may confirm us in the interpretation of same passages in those writings which are inspired.—As Clement was a companion of the apostles, and their immediate successor in the christian ministry, we may consider him without ignorance or prejudice, giving his views of a subject, about which christians, in later times, have employed much unprofitable controversy. We may suppose him speaking of Christ in such language as was current among disciples at that early period: that he was a being distant from God, was sent by God, and performed the will of God. He says nothing of a two-fold nature in Christ, a human and divine, constituting, in the language of creed-makers, a God-man. Neither does he, in speaking of the advent of Christ, say that it was his human nature alone, which discharged the office of Mediator. It is not likely that the good bishop was initiated into such mysteries.

We find in this epistle some very just remarks on persecution. The following quotation will show that he discountenanced that spirit which urges men to violent measures against others on account of their religion. In the scriptures "you will find that righteous men were never cast off by such as were good themselves. They were persecuted, it is true; but it was by the wicked and unjust: They were cast into prison; but they were cast in by those that were unholy. They were stoned, but it was by transgressors. * * * * Was Daniel cast into the den of lions by men fearing God? Ananias, Azarias, and Misael, were they cast into the fiery furnace by men professing the excellent and glorious worship of the Most High? God forbid. What kind of persons were they that did these things? They were men abominable, full of all wickedness: who were incensed to so great a degree, as to bring those into sufferings, who, with a holy and unblamable purpose of mind, worshipped God; not knowing that the Most High is the protector and defender of all such as with a pure conscience serve his holy name."

Finally, this epistle is a serious and plain inculcation of those truths which pertain to life and godliness; and since, in latter days, it is denied a place at the end of the New Testament, a place which it held in primitive times, we could wish some way might be devised for giving it more circulation among christians.

PASTOR.

Evangelical Missionary Society.

Any efforts, however small, for increasing the funds of this excellent institution must be gratifying to every benevolent mind. We are happy in being permitted, by inserting the following letters, to make known the benevolent wishes and highly commendable endeavours of Mr. Mandell's scholars in Dorchester,* in relation to this Society. We hope the example may not be without its effect in awakening others to the same generous efforts.

* See Ch. Reg. vol. I. p. 82.

DORCHESTER, JAN. 1, 1823.

Reverend and respected pastor.—By the blessings of a kind providence we have been continued in life and health to hail the commencement of another new year. Those advantages which we so abundantly enjoy for furnishing our minds with knowledge, both human and divine, have also been preserved to us. Filled with gratitude to the "great giver of all good" for these and innumerable other unmerited favours, the members of the Juvenile Society at Mr. Mandell's academy, have not been unmindful of those of our fellow creatures, who have these blessings denied to them, but have collected the small sum enclosed during the past year, which we request you would add to the funds of the Massachusetts Evangelical Missionary Society, hoping it will be accepted as a small mite, and (though in a small manner) assist the views and their truly laudable endeavours to enlighten the present generation. Accept, dear sir, at the commencement of this new year, the united congratulations and sincere wishes for your health and happiness of this

JUVENILE SOCIETY.

ANSWER.

DORCHESTER, JAN. 1.

To Master Joseph Gardner Clap.—Be pleased to express my thanks to the Juvenile Society at Mr. Mandell's academy for the congratulatory address which they have this morning transmitted me by you, and my acknowledgments in behalf of the Evangelical Missionary Society of twelve dollars and fifty cents inclosed, to aid the purposes of that benevolent institution. It is highly gratifying to me to find that the love of learning and zeal for improvement continue to characterise the youth of this growing seminary; and that while sensible of their own advantages, they are mindful of the situation of those children in other parts of our country who are deprived of the benefits of early education, and with such considerate liberality have made a contribution towards the support of those who are sent to instruct them.

I consider your donation, my young friends, to be in a peculiar sense appropriate and well bestowed. You are contributing to extend the means of education to minds uninformed, and the knowledge of religion to those who are as uncultivated as the wilderness they inhabit.—When those who receive the benefit shall thank God for their unknown benefactors, your alms and pious intentions will come up in remembrance before him, and draw down his blessings upon you. That he may indeed bless you, that this may be a happy new year to each one of you, and that you may continue to avail yourselves of your distinguished privileges, and thus increase the satisfactions of your instructer, and the just hopes of parents and friends is the fervent wish of

your affectionate pastor,

THADDEUS MASON HARRIS.

MISCELLANY.

From the Old Colony Memorial.

LANDING OF THE FATHERS.

The Anniversary of the Landing of the Fathers happened this year on the Sabbath. It is our privilege, and we would duly appreciate it, that the recollection of our ancestors, in all their various trials, brings with it no feelings inconsistent with the devotions of this day.—The humility we should feel in the more immediate worship of our Maker, is promoted by a contemplation of their characters, and the benevolence which on that day we should quicken, receives an impulse from their illustrious example.

The services in the Meeting House, were performed by the Rev. Dr. PORTER, of Roxbu-

ty, by request of the Trustees of the Pilgrim Society. The text of both discourses was selected from Samuel 1st, 12th chap. 7th verse; *Now, therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you, and to your fathers.* In the morning sermon, Dr. Porter took a concise and interesting view of Protestantism, from the dawn of the reformation, down to those causes, that immediately operated in the emigration of the Puritans. They contended, he remarked, that, by the arbitrary practice of the Kings and Bishops, the true principle of the reformation, viz. the sufficiency of the Scriptures as a rule of faith and conduct, was abandoned—that there was but a transfer of the same odious ecclesiastical power from the Roman Pontiff to their own sovereign. The exercise of this power they considered as usurpation, and impairing that liberty, by which their *great master* had set them free. We may be apt at this day, the Dr. observed, to suppose that their resistance in some instances to ecclesiastical injunctions, indicated rather the excited passions of sect and party, than the scruples of a well-informed and tender conscience. It is impossible that we can now justly estimate the then real consequence of many forms and ceremonies, which have so long been held indifferent, and the neglect or performance of which would rather excite a smile, than call for a resolution to sacrifice our comforts or surrender our lives. An eminent writer has justly compared the resistance of the Puritans to the ever memorable stand made by Hampden against the ship-money. It was in both cases the authority, under which these exactions were made, rather than the amount of tax, which was levied in the one case, or the vestments, which in the other they were required to wear. It especially becomes us to remember, that the precious spark of civil liberty was kindled and kept alive by the Puritans, under the sovereignty of princes as tyrannical, as ever oppressed the parent nation.

In the afternoon sermon, Dr. Porter glanced at some of the principal events in our history, and with ardour and eloquence brought into view some of the signal instances of a ruling Providence, that had been conspicuous in the progress of our country. He called to view the exertions that had been made by the venerable apostle Eliot, and that were now making for the propagation of the gospel, the source of our national blessings and social happiness.—He manifested the feelings of a philanthropist, and met the sympathies of his auditory in the notice of events on the southern continent, and the struggle of the Greeks in the noblest cause—their religion and the rights of man.

A young man by the name of Thomas Ha-ma-ta-patoo, a native of the Marquesas Islands, who came to this country in one of our vessels that visit the South Sea Islands, was found in this town in the spring of 1820, and encouraged to seek instruction by attending a sunday school. He has since then, by the instrumentality of some benevolent gentleman, been placed in a respectable family in Coventry, Con. for the purpose of laying the foundation of an education that may at some future day enable him to be of service to the natives of his own country. We are informed that he is quite intelligent, amiable and docile, and that he has of late manifested a good deal of seriousness, and disposition for religious inquiry. In an adjoining parish there is another young man called John, who is from the Sandwich Islands, and whose education is superintended with similar purposes to those mentioned respecting Thomas. We are told that the languages of the South Sea are, to a great extent, much the same.

Thomas and John converse together with perfect ease, though the islands of which they are natives, are situated about two thousand miles apart, the Marquesas lying in 10 deg. south, and the Sandwich in 20 north lat. The population of the Marquesas islands is estimated at about 50,000. The inhabitants are represented as remarkably well proportioned, strong, active, and of fine features. Though the distance from the Marquesas to the Society Islands is about 500 miles, yet we are told that the natives of these two clusters frequently venture this distance in boats.

Hancock and Penobscot Bible Society.

A Society with the above title was formed for the counties of Hancock and Penobscot, in July, 1816.—It has now become an auxiliary to the *American Bible Society.* It seems, from an account lately published in the Bangor Register, that it has never excited much interest, or been conducted with much spirit.—The whole amount of funds, prior to the last annual meeting, was only $690 30. The number of Bibles purchased by the Society, is 747, and the number of Testaments 102. A benevolent gentleman also presented 75 Bibles. Endeavours are making to enlarge the funds and increase the efficiency of the Society.—The annual meetings of the Society are hereafter to be held at Bucksport. It is expected that by holding the annual meetings uniformly in one place, more general attendance will be effected, and thus a greater interest in the society excited. The next meeting will be held at Bucksport, on the first Tuesday of September, 1823.

From the second Annual Report of the Marine Bible Society of this city, it appears that the Society have distributed three hundred and sixty-eight Bibles during the past year. Of this number one hundred were presented by Mr. Charles Tappan, of this city.

We are happy to perceive the growing interest that is felt in the prosperity of societies of this description. No object can be more laudable than that of improving the moral and religious character of seaman.

CARRIER'S ADDRESS

TO THE PATRONS OF THE CHRISTIAN REGISTER.

TIME, on his old, unceasing journey, bent,
His locks all silver'd, but his strength unspent,
Scores one year more at his own tablet's base,
And starts, untir'd, upon his annual race.
Custom demands that I, the carrier boy,
Should note this period of unmingled joy;
Ask you, my patrons, to commence the year,
By calling forth the grateful, heart felt tear;
To you, and not in vain, to you, appeal;
For truth confirms that *liberal* Christians feel!
No selfish, narrow views, with them, control
The native feelings of the human soul;
Reason their guide, its light dispels the cloud
With which the *bigot* would the world enshroud:
Heav'ns brightest beams irradiate their way,
And throws its radiance o'er the final day.
Let MILLER rail, and bigot MASON rave,
And ban the hope that God inspir'd to save;
Deny us still the Christian's blessed name,
Our tenets blast, our characters defame;
All, all in vain, our Rock, the giv'n Son,
Our everlasting trust, "God's will be done."

Come then, blest Peace! erect thy banners high,
And, flaunting earth, oh, let them kiss the sky!
Wide o'er the world in civil garb array'd,
Thy bloodless trophies now are full display'd;
The note of War comes feebly on the ear,
E'en from the land where Turks the crescent rear,
Or whistling round the Pirate's gory bed,
Soothes ALLEN'S slumbers with the mighty dead;
Or echoes back the pride of fallen man,
As *he* of *Congress—flashes in the pan!*
Thy triumph else o'er custom is complete,
And man himself a suppliant at thy feet:
Save that the Spirit is not yet at rest,
For monkish ghosts, still roam at large, unblest;
And Superstition, with her feelings foul,
Stalks out at noon-day, e'en without a cowl;
Fell Persecution lights her faggot fire,
And, *dreaming*, sees the heretic expire!

Here then let *zealot pilgrims* try their zeal,
And teach professing Christians how to feel;
Teach the true spirit of "on earth be peace,"
That wars of words as well as swords may cease:
Millenium come, array'd in robes of love,
And man in spirit imitate the dove.
The field is wide—at home—and full of weeds,
And he who labours most, the most succeeds.

The light of science sheds its golden beams,
Round the dark altar where the bigot dreams;
Illumes the mind, and opes the selfish soul,
And gives to Reason undisturb'd control.
Thy temple, HARVARD, rich in learning's lore,
Sends out her thousand sons with ample store,
And strongly arm'd with Truth's two-edged sword,
To fight and conquer for the blessed Lord;
The Cross their ensign, and its Faith their trust,
They fear but God, because their cause is just;
They pass through Scorn, and pierce his gnarled crest,
Reveal the truth, and leave to Heav'n the rest;
Teach by their lives (and boldly teaching, die;)
How lovely, just and true is Charity.

OSGOOD! thy spirit from its blest abode,
Enjoys the peace that from it hither flow'd;
Thy seraph soul from realms above looks down
On mawkish zeal and narrow views to frown—
Smiles approbation on the liberal few
Who preach "good will to men," and act it too:
Let thy example warm each Christian's breast,
That each like thee may *here* and *there* be blest.

The Carrier feels that this, his tedious lay,
Will scarce one reading-patron well repay;
But on your creed he safely may rely
T' indulge the rhyme that others should supply,
The mantle spread that Charity will give,
And in your favour let his mem'ry live.
As weeks revolve he still with footsteps sure,
Will leave the counsel that he feels is pure,
Draw out, in living characters, the lines
Where heav'nly truth in all its freshness shines;
And wisdom here, unmix'd with monkish dross,
A brighter halo shed around the cross.
Exclusive sects may strike your souls with fear,
Now draw a groan, and now exude a tear;
But love alone can bend to God the will,
Bid vice be hateful, and the passions still,
Exalt our hopes, and bid our hearts confide
In Him who liv'd for *us*, and for us died.
One God alone all hearts shall then adore,
Seek out His will, and finding, ask no more;
Through vast creation still his goodness trace,
There find his counsel plain, and it embrace.
The sceptic then shall throw his weapons by,
A Christian live, and as a Christian die;
Foil'd at his game the bold blasphemer fall,
And own the God who is the God of all.

January 1. Y. P.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

According to adjournment the Legislature of this State met at the State House in this city on Wednesday. A quorum being present, the usual joint committee waited on his excellency the governor, and informed him that the two houses were met, and ready to receive any communication he might think proper to make. His excellency made immediate communication to the two houses by written message. The message was read in each house, and committed to committees. No business of moment was entered on by either house this day.

Thursday, Jan. 2.—In senate the secretary communicated an account of the expenses of his office, which was read and sent down. The remaining part of the day was chiefly taken up in reading petitions.

In the house a number of petitions were read and committed. Also a remonstrance of the bishop and Episcopal clergy of Massachusetts, against a petition of William Reed and others.

The first part of his Excellency's Message to the General Court, is taken up in a brief but able view of the leading circumstances and events of our early political history. He afterwards proceeds to speak of the evidence we have of the general prosperity of the country, under our present form of government, from the rapid progress of internal improvements among us; and after bringing to view the different subjects that require the attention of the Legislature, he closes with the following remarks.

In conclusion, I should feel myself wanting in respect to you, gentlemen, and to my fellow-citizens generally, were I to omit expressing, on this occasion, the heartfelt satisfaction that has been derived to me from the reiterated expression of their confidence. To one who had devoted the first moments of manhood to the service of his country and the cause of freedom, such tokens of remembrance and regard are peculiarly grateful; and they have been more precious to me, not only as they indicated a generous approbation of humble efforts to be useful, but have sanctioned the immortal principles which originated and perfected the revolution. But conscious that the claims of nature to exemption from the cares and anxieties of official responsibility cannot be resisted with impunity, I deem it an imperative duty to announce my determination to decline being considered a candidate for re-election to the office of chief magistrate; devoutly imploring the benediction of Almighty God on all the interests of the Commonwealth; and tendering to you, fellow-citizens, my sincere wishes for your personal happiness.

Our readers will perceive, by the conclusion of the Message, that his Excellency, who has executed the arduous duties of Chief Magistrate for seven successive years, with so much ability and such general acceptance to all classes of the community, has determined to decline standing as a candidate for re-election to the office.

SEVENTEENTH CONGRESS.

SENATE.

Monday, Dec. 23.—A resolution previously submitted, calling on the Executive for information relative to the manufacture of arms, was taken up and agreed to. After the consideration of some other subjects, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Monday, Dec. 23.—Twenty-three petitions were presented and referred to different committees.

A memorial, presented by Mr. Gorham, of Mass. respecting the present system of collecting certain duties on imports, was referred to the committee of the whole House on the state of the Union, and ordered to be printed. A bill for the recovery of run-away negroes, was taken up, and referred to the committee of the whole, to be considered Jan. 2d.

The subject of the treaty with the Cherokee and Creek Indians, and its influence on the rights of the State of Georgia, occasioned considerable debate; but was not brought to a close. Also, a bill relative to the construction of a public road in Ohio, from the lower rapids of the Miami of Lake Erie, to the western boundary of the Connecticut Western Reserve, after occupying considerable time in the House, was ordered to lie on the table.

A bill fixing the representation of Alabama was ordered to be engrossed, read a third time, passed, and sent to the Senate for concurrence.

On motion of Mr. Gorham, of Mass. the House resolved itself into a committee of the whole on a bill for rendering perpetual certain acts for the protection of the commerce of the U. S. against pirates, &c.

The bill was reported to the House, and ordered to be engrossed for a third reading.

Some progress was made in considering the bill relative to the examination of the titles to certain lands in Louisiana.

The House adjourned.

TREASURY REPORT.

The annual Treasury Report was, on Tuesday last, laid before Congress. The receipts of the Treasury during the year 1821, including the loan of 5,000,000 dollars, amounted to $19,578,703, and the expenditures during the same period, to $19,090,572.

The receipts of the three first quarters of the present year amount to $14,745,408, and those of the present quarter are estimated at $5,000,000. The expenditures of the three first quarters have amounted to $12,278,653, and those of the present quarter are estimated at $6,000,000. The estimated balance in the Treasury at the end of the year, is $3,148,347.

The amount of the funded debt on the 1st. of January last, was $93,423,856. It will amount on the first of January, 1823, to the sum of $90,777,431.

The Secretary estimates the receipts of the year 1823, at $21,100,000, including 19,000,000 from the customs, and 1,600,000 from the public lands. The expenditures of the same year are estimated at $15,059,597.

The amount of the public debt exchanged for 5 per cent. stock, under the act of the 20th of April last, is only $56,74. *Daily Adv.*

A bill has passed the House of Representatives of South-Carolina, imposing a tax of one hundred dollars on each slave brought into the state for sale, barter, or exchange, and a tax of fifty dollars on every male negro, or person of colour, between the ages of 15 and 50, who has not resided within the state for the period of five years before the passing of the act.—The latter section passed the House by a vote of 74 to 38. *ibid.*

By an arrival from Curacoa it is stated that two battles were lately fought between the royalist troops, and the troops of the Colombian Government under Gen. Morales, in which the royalists were defeated with great loss.

We understand that measures are in train, in the city of New-York, for raising by subscription a sum for the relief of the family of Lieut. Allen and of those who fell with him in the action with the pirates.

The number of pensioners of the army of the revolution, on the 4th of Sept. last, was 12,331. *Salem Gaz.*

ORDINATIONS.

At Belchertown, on the 22d Dec. the Rev. N. C. SAXTON, as an Evangelist—Introductory Prayer by Rev. Mr. Rice, of Deerfield; Sermon by Rev. D. A. Clark, of Amherst, from 2d Cor. iv. 1 and 2; Consecrating Prayer by Rev. Mr. Porter, of Belchertown;—Charge by the Rev. Mr. Woodbridge, of Hadley;—Right Hand of Fellowship by Rev. Mr. Wright, of Ludlow; and Concluding Prayer by Rev. Mr. Clark.

In Hancock, N.H. Rev. Mr. Burgess; Sermon by Rev. Mr. Barstow; Charge by Rev. Mr. Newell, of Nelson; Fellowship of the Churches by Rev. Mr. Whiton, of Antrim.

MARRIED,

In this city, Mr. Nathaniel Josselyn, of Quincy, to Miss Fanny R. Lincoln.

On Wednesday evening, Mr. Lewis G. Pray to Miss Catharine L. Wright.

Mr. George B. Holmes of Boston, to Miss Hosah Combs, of Marshbee.

Mr. David Nichols to Miss Rebecca D. Christy.

On Wednesday morning, Mr. Edward Williams to Miss Sarah Ann Elizabeth Dix, daughter of the late Mr. Alexander Dix, all of this city.

On Wednesday evening, by the Rev. Charles Lowell, Mr. E. W. Gage to Miss H. S. Howard, daughter of the late Dr. J. C. Howard, of this city.

In East Bridgewater, Mr. John Hathaway 6th, of Freetown, to Miss Betsey Forrest.—Mr. Joseph Keith to Miss Eunice Bourne.

In West Bridgewater, Mr. Daniel Alden, of Middleborough, to Miss Lucy Hartwell.—Mr. Luther Richards to Miss Jane Hayward.

In Salem, Mr. Benjamin Symonds to Miss Eliza Grant.

In Hingham, Mr. Henry Cushing to Miss Mary Gardner.

In Roxbury, on Wednesday evening last, by the Rev. Mr. Elliot, Mr. Loring Tiffany, of the firm of Lyman Tiffany & Co. of this city, to Miss Mary Downer, of Roxbury.

DIED,

In this city, Miss Eunice G. Sawyer, aged 20.

Capt. Abraham Pierce, aged 54.

Mrs. Sarah Wheelwright, formerly of Providence, aged 44.

Mrs. Susanna Annable, aged 55.

Mrs. Eleanor Wendell, aged 80.

Mr. Joseph Parks, of Exeter, aged 29.

In Cambridge, on Monday, Mrs. Deborah F. wife of the Rev. Thomas B. Gannett. aged 32.

On Sunday, Miss Sarah Ann, daughter of the late Mr. Artemas Moore, aged 13.

In Dorchester, on Saturday, Capt. Abraham Pierce, aged 54.

In Dedham, Mr. Samuel Richards, aged 67.

In Taunton, Mrs. Phebe Macomber, aged 77.

In Middleborough. Mrs. Betsey Wood, wife of the Hon. Wilkes Wood.

In Needham, Mrs. Hannah Newell, in her 80th year.

In Beverly, Mr. Nathan Proctor, aged 21.

In Newcastle, (Me.) Charles Nickels, Esq. aged 46.

In Rome, Madame Maria Letetia Buonaparte, aged 72, mother of the race of Buonapartes. During the sway of her son, Napoleon, she accumulated immense wealth, which at her death she equally divided among her children and grand children.

PROPOSALS

For publishing a Weekly Paper,

TO BE ENTITLED,

EASTERN REPERTORY.

It is a reasonable expectation of those, to whom the editor of a paper appeals for patronage, to learn from his prospectus, something of its character and objects; the more so, if these be wholly unsignified in its title. That now proposed, in the first place, will be a repository of intelligence, foreign and domestic; in a word, as to all that popularly constitutes a newspaper, suited, as far as possible, to the exigencies and interests of the immediate vicinity of the spot, whence it is issued. It will also be the aim of the editor to cherish, in some measure, what the "*Genius of the place*" will not permit him indeed wholly to neglect, a pure and solid, yet popular literature. But with him it will be a yet higher object to promote what he deems the cause both of uncorrupt and of practical christianity; and articles, original and selected, having reference, more or less directly, to religion, will fill a large space in its pages. Of the former, it is his present purpose, that the proportion shall always be respectable, in extent, at least.

To enter more into detail, as to the character and contents of the proposed paper, is unnecessary, it is thought; and would, indeed, be an anticipation of what belongs properly to an editorial address. From this brief statement, it will be seen, that a more *distinctive* title would have appeared, at least, to restrict the range of its contents, contrary to the design and wishes of the conductor. He has thought it wiser to adopt a *local* title, not indicating thereby, it is hoped, the limits of its patronage, but merely a paramount regard to the circumstances of the region in which it is established. He trusts that so far as its religious character particularly is concerned, it will in this, as well as in other respects, meet the wishes of those, whose patronage has necessarily been hitherto bestowed on more distant publications of a similar nature.

J. P. DABNEY.

CONDITIONS.

The Eastern Repertory will be printed on a fine wove post sheet; price two dollars per annum, payable in advance; two dollars and a half, if at a subsequent period. It will be issued on the first week in January, if the extent of its subscription, will render it practicable. The day of the week will then be determined. Persons becoming responsible for six copies will be entitled to a gratuitous copy.

Brunswick, (Me.) Nov. 18, 1822.

POETRY.

From the London Literary Gazette.

STANZAS.

"My days are pass'd away as the swift ship."

Yes, dark is the storm-beaten mariner's way,
As o'er the blue bosom of ocean he glides;
But darker the tempest of life's fleeting day,
And colder the storm that hangs over its tides!

Poor wand'rer! thy rest is the rest of the grave;
No hour shall thy dawning of pleasure restore;
For the beam that at morning illumin'd the wave,
Now sinks into darkness, and lights thee no more.

And thus shall the soul that is bound to the world,
And drinks the bright draughts of its pleasures awhile,
At eve be afar on its dark waters hurl'd,
The slave of its fondness betray'd by its smile!

Yet how can the bosom unheeding resign
The hopes it has cherish'd, the joy it has known,
Should no beam from on high, with effulgence divine,
Shed its light on the path where we wander alone!

O Thou! who with goodness increasing, divine,
Dost calm the rude waves of the merciless sea,
May this bosom, whatever its trials, be thine;
And where'er it shall wander, be fixed upon THEE!

MISCELLANY.

ADDRESS TO HEADS OF FAMILIES.

(Continued from p 57.)

FAMILY WORSHIP.

Finally, by this practice you will prevent the painful and cutting reproaches of conscience for criminal neglects and breach of trust, in not having filled up your paternal and governing capacity.

Hereby you will prevent the ruin of many a soul, and the terrifying upbraidings of children and servants, "that their negligent, careless, worldly, and wicked parents and masters were the occasion of their undoing, that they saw little or nothing of religion in their father's and their master's houses, that they were never trained up in God's ways."

How dreadful will it be to hear at last that charge, "thou hast taken thy sons and thy daughters, which thou hast born (and in baptism dedicated) to me, and hast sacrificed them to be devoured." Ezek. xvi. 20. Try to prevent so sad an issue, so confounding an accusation.

I hope this short representation of the just foundations, the beauty, usefulness, and pleasure of family religion will convince every attentive man, every thoughtful Christian, that it is a reasonable service.

And when once family worship becomes the general and the known practice of christian families, this will remove that false name that occasions many a man to decline this service, to put off or conceal his practice when friends or strangers are present, and it perhaps may grow as customary to invite a friend to join in prayer as to partake of a meal.

Why should a christian master be more shy of letting his friends, customers, or strangers know that he statedly worships God in his family than that he has stated times for eating and drinking?

Is it not a weak or vicious modesty which keeps a master from signifying to his friends and visitors that his hour of prayer is come; and if they please, he shall be glad of their company in that service?

Will not every sensible man, every wise Christian, approve not only of the practice, but of the steadiness and regularity with which it is carried on? By such conduct some may be seriously touched with a sense of their own neglects that may issue in advantage to them and their families.

As to the frequency of family prayer, I apprehend that in the constitution of things, or by the returns of day and night, God has done enough to determine us to make it a morning and an evening worship, Ps. civ. 19—24. Amos v. 8.

Nor can I think that a less frequent conversation with God will effectually maintain in our breasts an habitual veneration for our heavenly father, a governing concern to please him, a stated sense of his presence, and a cautious fear to suppress every temper and avoid every action disapproved by him.

For, as Dr. Barrow observes,* if we continue long absent from prayer a night of darkness will overspread our minds, a deadening coldness sieze our affections. It is frequent converse with God that begetteth a particular acquaintance with him, a mindfulness of him, a hearty liking to him, a delightful taste of his goodness, and a sincere and solid good will towards him, his interests and service.

In what part of the morning and evening this family sacrifice is to be offered to God, must be left to the judgment and discretion of the heads of each family; who, if a spirit of piety and wisdom be in them, will endeavour to perform in such a season, as also in such a manner as will be most acceptable and useful to the whole house, and when they will be exposed to the fewest interruptions, and family affairs subject to the least inconvenience.

To conclude, let me exhort the heads of families to employ the greatest care about the frame of their own spirits, that their families may see that they make a serious work of prayer. Let it never be done in a hurry, as if you were in haste to get it over, rather make it short than hasty, but always grave, calm, and solemn. Let your own behaviour and that of your families, in prayer, in access to it, and in arising from it, be decent and orderly.

Be exhorted, also, christian fathers and masters, to look to your habitual tempers and lives, that they do not give the lie to your prayers, and render that family offering contemptible to your children, servants, and neighbours. The slovenly, and I fear I may say the drunken prayers of some men are an abomination in the eyes of all sober Christians, how much more so in the sight of God!

Finally; learn yourselves, and teach your children to understand and consider this important lesson. "that the temper of the heart, and frame of mind in prayer is the qualification that God chiefly regards, and that the end of prayer being to correct every bad temper in the spirit, and mend every disorder in life, and to be a source of holiness and comfort; prayers which do not promote reverence towards God, sobriety in private life, righteousness and charity towards men, with other christian virtues are lost prayers."

* V. i. Sermon 7.

THE HAPPY SHEPHERD.

Selected from Launcelot's account of Port Royal, translated by Mrs. Schimmelpennick.

M. DE RANCE, a distinguished Frenchman of the 17th century, having experienced some severe afflictions and disappointments, while yet ignorant of the only source of real consolation, sunk into a deep and settled melancholy. In this gloomy mood he wandered in the woods for hours together, regardless of the weather, and seemingly unconscious of every surrounding object

On one of the brightest mornings in May, he was wandering in his usual disconsolate manner, amongst the woody mountains that skirted his estate. Suddenly he came to a deep glen, which terminated in a narrow valley. It was covered with rich green herbage, and was surrounded on all sides with thick woods. A flock was feeding at the bottom, and a clear brook watered it. Underneath the broad shade of a spreading oak sat an aged shepherd, who was attentively reading a book. His crook and pipe were laying on the bank near him, and his faithful dog was guarding his satchel at his feet. The Abbe was much struck by his appearance. His locks were white with age, yet a venerable and cheerful benignity appeared in his countenance. His clothes were worn completely thread-bare, and patched of every different colour, but they were wonderfully neat and clean.—His brow was furrowed by time; but as he lifted up his eyes from the book, they seemed almost to beam with the expression of heartfelt peace and innocency.

Notwithstanding his mean garb, the Abbe de Rance involuntarily felt a degree of respect and kindness for the man: 'My good friend, (said he, with a tone of affectionate sympathy,) you seem very poor, and at a very advanced age; can I render your latter days more comfortable?'

The old man looking at him steadfastly, but with the greatest benignity, replied, 'I humbly thank you, sir, for your kindness; did I stand in need of it, I should most gratefully accept it; but blessed be God, his mercy and goodness have left nothing even to wish.'

'Nothing to wish! (replied M. de Rance, who began to suspect his shepherd's garb to be a disguise,) 'I shall suspect you of being a greater philosopher than any I know!—Think again.'

'Sir,' replied the shepherd mildly,—'this little flock, which you see, I love as if it were my own, though it belongs to another: God has put it in my master's heart to shew me more kindness than I deserve. I love to sit here and meditate on all the mercies and goodness of God to me in this life; and, above all, I love to read and meditate on his glorious promises for that which is to come. I will assure you, sir, that while I watch my sheep, I receive many a sweet lesson on the good shepherd's watchful care over me, and all of us.—What can I wish, sir, more?'

'But my good man,' returned the Abbe, 'did it never come into your head, that your master may change, or your flock may die? Should you not like to be independent, instead of trusting to fortuitous circumstances?'

'Sir,' replied the shepherd, 'I look upon it, that I do not depend on circumstances, but on the great and good God, who directs them. This it is that makes me happy at heart. God in mercy enables me to lie down and sleep secure, on the immutable strength of that blessed word,—"All things work together for good, to them that love God." My reliance, (being poor) is in the love of God; If I were ever so rich, I could not be more secure; for on what else, but on his will, can the most flourishing prospects depend for their stability?"

The Abbe felt some emotion at this pointed observation; he however smothered it and said, 'Very few have your firmness of mind.'

'Sir,' answered the man, 'you should rather say, few seek their strength from God.' Then steadily fixing his eye on M. de Rance, he added, 'Sir, it is not firmness of mind; I know misfortune, as well as others; and I know, too, that where affliction comes close, no firmness of mind only, can, or will carry a man through.—However strong a man may be, affliction may be yet stronger, unless his strength be in the strength of God. Again, sir, it is not firmness of mind, but it is a firm and heart-felt conviction, founded on Scripture and experience of God's mercy in Christ. It is faith, and that faith itself is the gift of God.'

The man paused, then looking at M. de Rance with great interest, he added, 'Sir, your kindness calls for my gratitude.—Permit me to show it in the only way I can. Then I will add, that if you do not yet know this gift, he calls you to it as much as me.—I see by your countenance, that though so young, you have known sorrow.—Would to God you could read on mine, that, though at so advanced and infirm an age, I enjoy the blessings of peace. Yet though you are probably learned, whilst I am unlearned, I believe that the secret of true happiness is the same to all. Let me then show my gratitude, by telling you what the teaching of God, or his word and providence, has taught me. I was not always blessed with the happiness I now enjoy. When I was young I had a farm of my own, I had a wife whom I dearly loved, and I was blessed with sweet children. Yet, with all these good things, I was never happy; for I knew not God, the Supreme good. With every temporal blessing, I never reaped pure enjoyment, for my affections were never in due subordination. My eyes being turned to the channels of temporal blessings, instead of God their source, I was in a continual anxiety, either to grasp more, or lest I should lose what I had already got. God had compassion upon me, and in mercy sent misfortune to lead me to him. I once had a son, the pride of my heart; a daughter, and she began to be the friend and comfort of her mother. Each was grown up, and began to yield us comfort beyond our fondest hopes; when each we had to watch through a slow and lingering disease. Blessed be God, that taught them to live the life of his saints, and gives them now as the angels in heaven, to behold his glory, face to face. They were taught, but not of us; it was the work of God; of that God, whom as yet we knew not. Their deaths,—but, oh! how unspeakably bitter did that pang seem, which came in mercy to call us to God, and give us spiritual life! Till we fainted under the stroke, we did not remember that our insensible hearts had never yet been thankful for the blessing, whose loss we were ready to repine at: we can now in mercy say, that we know afflictions do not spring out of the dust. Blessed be God, I can now from my very heart thank him, for uniting me for all the ages of a blissful eternity, with those dear and angelic spirits, towards whom I only thought of the short intercourse of time. Oh, how short my views! How long his love! Surely his mercy, and the fruit of it endureth forever. This was our greatest affliction; besides, I have, through a variety of accidents, lost my relations and my possessions; and I now, in my old age, serve in the house where I was once master. Yet, I find, indeed, that "to know the only true God, and Jesus Christ whom he has sent, is life eternal." A man's life does not consist in the abundance which he possesses, but in that peace which passes all understanding, and which the world can neither give nor take away. I desire to live by faith, day by day, and trust to the Lord to provide for the morrow. In short, sir, I have found by experience, that every worldly good without God is empty, and that God, without any worldly good, is, as of old, all-sufficient!

This discourse struck M. de Rance to the heart. It was a ray of light from above. He was not disobedient to the heavenly vision.

CHOCTAW CUSTOMS.

There are many facts relative to the manners and customs of this people, which are painful to relate, owing principally to their indolence and ignorance. For instance, if a woman have two children at one birth the last born into the world must be buried alive, and frequently when they do not like to support their children they kill them. And when men go off and leave their wives and infants, and no means for supporting them, they often bury them alive. If one man kill another, he must be shot by his own nearest relations; and if one man get angry with another and kill himself, the person with whom he was angry is killed. And when any one dies, the nearest friends bury them within a few rods of their door, where they mourn over them three or four times a day for three or four moons, at the expiration of which time they call their neighbours and friends together, pull up the poles which they had placed over the grave ornamented with rings or grape-vines, and have a frolic. These are some of the follies and cruelties of this heathen people.

Granville Wanderer.

FREEZING.

"It is owing to the expansion of water in freezing that rocks and trees often split during intense frosts. According to the calculations of the Florentine academicians, a spherule, or little globe of water only one inch in diameter, expands in freezing with a force superior to the resistance of thirteen and one half tons weight. Major Williams also attempted to prevent this expansion, but during the operation the iron plug which stopped the orifice of the bomb-shell containing the freezing water, and which was more than two pounds weight, was projected several hundred feet with great velocity, and in another experiment the shell burst. The imbecility of man never appears so conspicuous as when he attempts to counteract the operation of laws which were designed by infinite beneficence for his preservation and comfort. The law in question is eminently important, and nature has made it unalterable.

This property of water is taken advantage of in splitting slate. At Colly Western the slate is dug from the quarry in large blocks, these are placed in an opposite direction to what they had in the quarry, and the rain is allowed to fall upon them, it penetrates their fissures, and the first sharp frost freezes the water, which, expanding with its usual force, splits the slate into thin layers."

CIRCULATION OF SPECIE.

The Ganges and Topaz have just arrived in England from the East Indies, and brought an immense quantity of specie to the East India company. This is changing the nature and course of the trade to that quarter of the world. From the earliest ages India always drained the rest of the world, particularly Europe and Western Asia, of their specie. However, we are glad to see the tide turned. It proves that they take our manufactures for theirs, and for their produce. It is curious that this specie was chiefly carried from our West India colonies by the Americans, first to the United States, from thence circulated into the eastern world in the Indian and Chinese trade, and now in course of trade, returned to Great Britain, for which it was first destined, after making, we must say, the circuit of the world. *Brit. Jour.*

The following narration will show the solidity that water is capable of acquiring when divested of a large portion of its caloric: During the severe winter of 1740, a palace of ice, fifty-two feet long, sixteen feet wide, and twenty feet high, was built at St. Petersburg, according to the most elegant rules of art. The river Neva afforded the ice, which was from two to three feet thick, blocks of which were cut, and embellished with various ornaments. When built up, the various parts were coloured by sprinkling them over with water of various tints. Six cannons, made of and mounted with ice, with wheels of the same matter, were placed before the palace; and a bempen bullet was driven by one of these cannons, in the presence of the whole court, through a board two inches thick at the distance of sixty paces.—*ib.*

There is no life more fatiguing and perplexing than that of the subordinate votaries of fashion, who attempt to be stylish by dint of extravagant expenditure, and living beyond their income. Splendid indigence, finery and want, expensive but temporary shifts to support the appearance of plenty, when poverty oppresses and debt menaces are infinitely more distressing than open and avowed poverty.

HORSE SHOEING.

I have heretofore suffered much trouble and some danger, when riding on horseback in the winter time, from the horse having his feet loaded with balls of ice and snow; and I consider that horses driven in stages undergo a double share of fatigue and labour from this circumstance. I have for several years been endeavouring to devise some method to prevent or remedy this inconvenience, but without effect, until the year past. I directed my blacksmith to try the experiment of shoeing upon a different construction, and which I found to succeed so completely that I wish to communicate it through your paper for the benefit of the public.

The smith, in forming the plate for the shoe, should draw it wider in the middle and narrower at the end than for a common shoe. After the shoe is turned, let the inside of it be peened out, so as to leave it in the form of a beater, narrow at the toe and wide at the heel, in which case the snow, instead of being confined by a circular shoe, and forming a ball in the hollow of the foot, is continually working out at the heel; and the horse, instead of treading upon a round ball of snow and ice, will find and feel the benefit of his corks.

Printers who consider this improvement worthy of the attention of the public, will have the goodness to communicate it in their respective papers. *Pat.*

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